562 a daughter and no son she has the right to remain a hundred days
592 in the house. Then if the heirs order her to leave she must go, but her
[583] daughter remains as part of the heir's household, and he has the right to choose her husband and dispose of her. In practice the widow may
587 remain in the house as "levirate wife" of one of her brothers-in-law, and very commonly does so among the Dukagini. In Maltsia e Madhe the practice is obsolete.

589 If the widow has had a son who has predeceased his father, she
562 has more consideration. If the house is a small one, she may live in it if capable of carrying on. If a large one, she may live as a member of the heir's household so long as she is unmarried. If she elects to return
[593] to her father, the heir, or heirs, must supply her regularly with wool for spinning, bread, cheese, and other necessaries so long as she remains unmarried.

421 A married daughter has no right to anything whatever of her father's property; she no longer belongs to his "house."

TRIBAL BUSINESS

623 Business relating to the whole tribe requires a very large council. In a large tribe the council may be about a hundred. It includes the heads of houses, the heads of mehalas, the bariaktar, and twelve specially chosen elders famed for their intelligence. Such a council, for example, was needed to decide if each tribe would accept the Turkish Constitution in 1908; to decide if a tribe would revolt or aid another that has revolted; what side it would take in war, and so forth. Smaller councils dealt with pasture lands; how many beasts each house might pasture upon the common lands; the date at which pasturing might begin.

421 The rights of wood-cutting, too, were thus regulated. Certain groups
311 had rights in certain woods. Unluckily no one ever thought of replanting. Great harm has been done by deciding to burn a forest in the
[134] hope of obtaining pasture land; only too often the result being that the winter rain carried away the soil and left bare rock. The water
312 supply is also controlled by council, especially in those districts where an ingenious system of channels carries water great distances and takes it across valleys on rude aqueducts made of hollowed tree-stems.
689 In time of scarcity the number of hours per week in which a man may turn the water into his fields is jealously regulated. Purposely defiling wells and springs was punishable.

671 Not only all the above laws are ascribed to Lek, but many rules intended to keep the peace. For example, that men marching abreast must keep the length of a gun-barrel apart, lest in turning hastily it

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goats and cattle, and some agriculture in clearings, but the zone derives its chief riches from the many acres of fertile alluvial soil that adjoin the rivers.

Oaks, tall or dwarf, begin sporadically among the shrubs and continue as thick forests up to a height of 2900 feet near Shkodër and 3300 feet in warmer districts. Among them grow ash, aspen, chestnut, cornel, elm, hawthorn, hazel, hornbeam and limes. The majority of the 1140 villages in north Albania are found in this zone, for it best provides for Albanian needs. Though the soil is dry on the whole, it contains a sufficiency of springs. On the plateaux and gentler slopes there is enough arable land for subsistence farming, all that is possible among these rugged mountains. The copses and woods furnish winter grazing for small flocks and herds; an adjoining mountain furnishes the requisite summer feed. The copses and woods also provide fuel for the log-fires that in Albanian phraseology are 'the poor man's wealth'. Leaves lopped from the oak trees in autumn supply winter fodder which livestock eat with almost as much relish as they do hay, a scarcer commodity. It is this supplement to the grazing in the copses and woods which makes mixed farming possible in this zone; without it many animals could not get through the winter, and their number would have to be reduced. If it is sometimes hot in the forest in summer, the heat is never unbearable, and in winter the cold is never excessive. In general the zone is healthy. A little wheat is grown, but—as everywhere in Albania, the Myzeqe plain excepted—the staple crop is maize. The grain provides food, and the livestock luxuries and government dues as well.

In the next zone beeches grow singly, in small clumps, or in mighty forests such as those between Çermenikë and Martanesh where one may walk for seven hours in the daytime and never catch a glimpse of the sun. Still without roads to carry modern woodcutters and their tools to them, such forests are in the virgin state, the trees self-sown, the strong killing the weak, and the survivors growing bigger and bigger until they succumb in extreme old age to some winter blast, when they lie and rot where they fall. When communications are developed, this waste will stop and these forests become a very valuable asset. No grass grows in them or under isolated beeches, of course, but there are usually grass meadows in the clearings, some of which are enormous. Well watered from the same sources as the beeches and fat with humus

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annually. In Godolesh the two neighbours did it in alternate years, having exclusive right to the earth with its valuable fertilizing properties for the year when they did the clean up. In Lumë two neighbours cleared the drain together year after year and flung half the earth on one side and half on the other.

In other places one ditch seldom drained two neighbouring fields on the principle that 'you can't walk on my path or use my drain'. In Gurrëzë the man who wanted a drain had to cut it on his own ground with a 'footprint' (20 cm.) of land between the boundary and its edge for the protection of his neighbour's land. Without this buttress the drain might overflow or burst its bank to the detriment of his neighbour. In either contingency its owner had to pay compensation to his neighbour, but prevention of damage was always better for both parties. His neighbour might also accuse him of encroaching on his land, an insulting remark that provoked instant retaliation. If, later on, the neighbour wanted a drain he had to make one for himself, also a 'footprint' away from the boundary. In Lumë and Elbasan there was little risk that open drains would flood, but there too a space had to be left between their edge and the boundary. The avowed purpose of this space was to support the boundary stones. In all cases of single ownership the owner, on clearing the ditch, threw the earth on his own side, where it testified to his ownership if this was ever questioned.

Sometimes a man of Shkrel wanted both a drain and a fence. In that event the ditch was cut along the boundary and a strip of ground of the same width was set aside on the other side of the boundary. All the earth excavated from the ditch was thrown on this strip and so the neighbours became quits, one had a 'hole' on his land and the other a 'hill'. The fence was erected on the 'hill'.

We come now to one of the most important considerations in boundary making. North Albania is one of the wettest regions in Europe, and when the land was waterlogged it inevitably tended to slip downhill. The tropical intensity of many rainstorms increased the mischief. Terracing the fields would have helped to check it, but such manual labour is contrary to the habits and dignity of the north Albanian. His law, however, gave him every possible protection. When there were two fields on a slope, one above the other, they might be separated by a field-path, a road, an irrigation channel or a fence. (The term 'field-path' includes the

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little 'headland' which formed along the top of the lower field as the plough-oxen turned in their ploughing.) It was vital to save the upper field from being undermined by the tillage of the lower one. So the field-path (or headland) was always assigned to the upper field, with the boundary and the fence, if any, along its lower edge. The upper man was strictly forbidden to work the path, generally grass-grown, and so fairly cohesive. The lower man was even more strictly forbidden to cultivate right up to the path for fear he brought it down; since his own land slipped a little lower every year as he tilled it, the field-path soared higher above it. Only if the lower field was in grass did the law revert to its usual form. If the upper field was planted with maize and the lower one a grass meadow, all the land under the boundary stones belonged to the lower field because grass is in itself binding enough to stop landslides.

If a road or an irrigation channel divided the two fields, the upper bank belonged in most places to the upper man, and the lower to the other, since there seemed no risk that cultivation of the lower field would undermine the upper one. In Greater Dibër, however, no risks were taken. Both banks of an irrigation channel were given to the upper man in case the lower one worked too close to it. In any area, the owner of a lower field who made a drain for it had to make it four finger-breadths from his own boundary to make sure it did not damage the upper field.

If building a new house, the owner of the lower field had to keep it far enough away from the boundary to do no damage to the fence, as any such damage would make the upper field slip. On the other hand, the owner of the upper field had licence to build his house as close to the fence as if the site were flat, that is to say, with only half the width of a footpath intervening, but he was never foolhardy enough to do so.

Sometimes it was the lower man who received protection from the law. In Martanesh, for example, when the upper one built a fence or wall round his field, he had to leave the boundary stones as well clear of it as if the field were flat. This was in case it moved and encroached on the boundary.

Sometimes a fence was misplaced. Even if it was only one cm. inside the neighbour's land, it had to be moved. In Bicaj the neighbour sent a mutual friend to say so to the owner; if the latter ignored the message the neighbour took down the fence and saw